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SANGRE DE CRISTO NEWSNOTES

By Father Daniel E. Jones • Box 89, Westcliffe, Colorado 81252 • (719) 783-2491

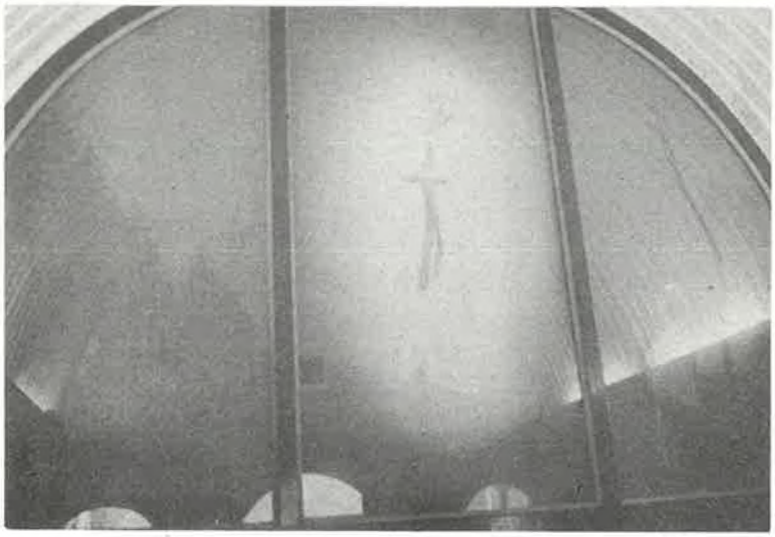
NEWS & VIEWS

"He hath filled the hungry with good things; and the rich He hath sent empty away." Luke 1:53. This issue has been especially prepared for those who are hungry for the Truth, for the little ones, and for the poor. Treasures are hidden in these pages! If you have a good heart and are hungry and thirsty for the Kingdom of God and His Justice, you will find the keys to some marvelous nourishment herein. Check it out prayerfully!!!

VIRGIN OF THE POOR

Banneux N.D., Belgium. The Blessed Virgin Mary appeared here eight times in the first three months of 1933 to an 11-year-old girl, Mariette Beco.

Mother Germaine, O.D.M., Mother Michele, O.D.M., Father Dan, and Father John Gregory of the Trinity, O.D.M., on Labor Day, September 6, 1993, near St. Jovite.



1992 photo of the beautiful painting inside the little chapel at the shrine of Our Lady of the Poor in Banneux N.D., Belgium.

THE APPARITIONS OF THE VIRGIN OF THE POOR

Banneux N.D. - Belgium

HER MESSAGE

- **Sunday, January 15th 1933:**
  The Virgin invites us by a sign.
- **Wednesday, January 18th 1933:**
  "Plunge your hands into the water. This spring is reserved for me. Good-night. Au revoir."
- **Thursday, January 19th 1933:**
  "I am the Virgin of the Poor. This spring is reserved for all Nations ... for the sick. I shall pray for you. Au revoir."
- **Friday, January 20th 1933:**
  "I would like a little chapel."
- **Saturday, February 11th 1933:**
  I come to relieve suffering. Au revoir."
- **Wednesday, February 15th 1933:**
  "Believe in me, I will believe in you. Pray a lot. Au revoir"
- **Monday, February 20th 1933:**
  "My dear child, pray a lot. Au revoir."
- **Thursday, March 2th 1933:**
  "I am the Mother of the Saviour Mother of God. Pray a lot. Adieu."

Virgin of the Poor

The Apparitions of Our Lady at Banneux

by John Beevers

Also by John Beevers . . .

Storm of Glory
The Sun Her Mantle
The Golden Heart
Shining as Stars

Abbey Press
St. Meinrad, Indiana 47577
1972

INTRODUCTION

A great Pope, Leo XIII, wrote last century of the world being swept by "the whirlwinds of an age of error."[1] Since then the whirlwinds have increased in violence and now rage with a ferocity which history has never known before. As the Prophet Osee cried: "There is no fidelity, no tenderness, no knowledge of God in the country, only perjury and lies, slaughter, theft, adultery and violence, murder after murder" (Osee 4: 1-2). Pope Pius XII condemned the materialism of our world: "It is not only the basis of that philosophy that underlies the politics and economic system of a portion of mankind; it is manifested also in that love of money which weighs heavily upon the lives of so many people. It betrays

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itself in the cult of the body, the excessive seeking of comfort and the shunning of any kind of austerity in life; it extends to the contempt of life—even unborn life before it has seen the light of day. It is present in the unbridled pursuit of pleasure which parades its shamelessness and tries to seduce souls still innocent through literature and entertainments; it reveals itself in lack of regard for our brother's welfare, in the selfishness which crushes him and the injustice which denies him his rights. In a word, it is a conception of life as regulated solely in view of material prosperity and earthly satisfaction."[2]

We know—or we should know—that these words of this Prophet and these Popes are as true today as on the day they were first uttered. Indeed one could say our situation is now far more serious than that which they depicted, and it would be natural to regard our plight as one without hope. Happily, we can look beyond our natural fear, for "moved by unequaled pity for mankind, God never ceases to work miracles by which He confirms the truth of religion, quickens the courage of the faithful, grants them relief and heals the infirmities of their bodies."[3] Last century and this, the chosen agent of His miracles has been **Mary**, "whose power is a Queen's and whose love *is* a Mother's."[4]

For more than the past one hundred and fifty some years, Our Lady has been appearing to warn, exhort and console us: "Mary is eternally happy in heaven and suffers neither pain nor sadness. And yet she does not remain there insensible, but rather feels love and pity for the suffering human race, to which she was given as a Mother when she stood, sad and weeping, at the foot of the Cross to which her Son was nailed."[5] For "with the ever merciful affection so characteristic of her maternal heart, Mary wishes, through her efficacious intercession with God, to deliver her children from the sad and grief-laden troubles, from the tribulations, the anxiety, the difficulties and the punishments of God's anger, which afflict the world because of the sins of men."[6]

But it is "not to the powerful of this earth who, proud of their riches, of their human learning, and of their public offices, often despise the Faith and attack it with all their might, that Our Lord reveals His mysteries, but rather to His dutiful children and not seldom to the little ones."[7]

This book is about the visits of Our Lady to one of these little ones. She was Mariette Beco, an eleven-year-old girl to whom Our Lady appeared eight times in the first three months of 1933 just outside a village in eastern Belgium. These visits were quiet, low-toned, almost informal—if one can use such a word about the visits to earth of the Mother of God. Yet, of course, the importance of such visits, however far they fall below the superficial splendors which attend the appearance of an earthly ruler, are of immeasurable importance. They are, as it were, seeds sown by God from which a new and holy civilization could spring.

It is often asked why certain shrines are held to be of singular spiritual significance. The answer has been given by Pope Pius VII who said: "Almighty God, who must be adored in spirit and in truth over the whole earth, wishes to answer more promptly and abundantly in one place rather than in another the prayers of His children who invoke Him. Thus, while He distributes His gifts and breathes where He wills, He often grants by the wondrous designs of divine providence greater favors to those who implore with greater fervor and perseverance the intercession of the Mother of God before one image rather than before another, in one shrine rather than in another."[8]

The shrine of Banneux is one such shrine.

Gina Meacci and daughter, Erika, from Perugia, Italy, were at the spring when I took this picture in June, 1992. She is now in touch with the Apostles of Infinite Love at St. Jovite.

NOTES FOR INTRODUCTION

[1]Encyclical: *Supremi Apostolatus*. September 1, 1883.
[2]Encyclical: *Le pelerinage*. July 2, 1957.
[3]St. Pius X. Apostolic Letter: *Summa Deus hominum*. November 27, 1907.
[4]Pius XII. Encyclical: *Ad coeli Reginam*. October 11, 1954.
[5]Pius XII. Radio Message to the Marian Congress of Sicily. October 17, 1954.
[6]Pius IX. Encyclical: *Ubi primum*. February 2, 1849.
[7]St. Pius X. Apostolic Letter: *Summa Deus hominum*. November 27, 1907.
[8]Pius VII. Apostolic Constitution: *Quod divino afflatu spiritu*. January 24, 1806.

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REFLECTIONS

1996 will probably be a year to remember!!! As I recall, St. John Bosco, who lived in the latter part of the 1800's, told his associates that a big change in Christianity would take place in the 20th century. He said it would be comparable to the victory of the Christians at the Bay of Lepanto in 1570 when the Turks were turned back from Europe. The October 7th feast of Our Lady of the Rosary dates back to this victory. Curious, Father Bosco's compatriots asked him if he knew the year in the twentieth century. He said yes. After some persuasion, he finally said one of the last two numbers in the date was a 6 and the other a 9.

Nostradamus wrote in Century V, Quatrain 92:

After the see held seventeen years,
Five shall change in like completed term:
Then shall be one elect of the same time,
Who with the Romans shall not be much conformed.

"For the application of this quatrain, **the duration of a 17-year pontificate is indicated in a precise manner.** A verification of pontifical reigns shows that since 1535, (that is, since Nostradamus' lifetime), only one pope has reigned for 17 years -- Pius XI -- from February 6, 1922, till February 10, 1939. After him we count five popes elected according to the normal course of things, that is, in regular and successive terms: Puis XII, John XXIII, Paul VI, John Paul I, John Paul II.

"According to Nostradamus, the Pontiff who would normally be recognized by the Church after John Paul II would not be in conformity with the Romans and will bear the number 17: Therefore, he is Gregory XVII." **THOU ART PETER,** PAGE 556.

AT ST. JOVITE

In the very singular Quatrain X-73, Nostradamus specifies even fruther:

The present time along with past
Shall be judged by the great Jovialist
The world very late by him shall grow weary,
And disloyal over the juristic clergy.

"Dr. Max de Fontbrune interprets:

The present and past time shall be judged by the great God, who shall be weary of an old world, and shall pronounce His sentence upon a clergy that will have turned away from Him.

"His interpretation suggests another to us: The present and past time shall be judged **by the great one of St. Jovite.** Very late, the weary world shall be undeceived by him over the disloyal judgment which the juristic clergy had established concerning him in order to turn people away from his divine mission.

"This juristic clergy has never wanted to accept Gregory XVII; it refuses to envision the eventuality of a pope elected outside of a conclave in Rome." **THOU ART PETER,** Page 568.

It would not surprise me if Pope John Paul II dies or is forced to resign this year. I expect that the Roman Church is going to be visibly split into two major factions, one led by a new worldly pope in Rome, and the other by the saintly Father John Gregory. It will mark the time of the prophesied "ECLATMENT", explosion, when thousands (or millions) of Christians will be signed by the cross of the Living God and mount into the Ark of Salvation, the authentic bark of Peter.

Will it take the Apocalyptic Events to wake folks up?! Boy, I sense that the Eternal Father is about to exhaust His Wrath, or let His Son, Jesus, exhaust His Wrath on the world. I believe a big, world-wide earthquake lasting 10 minutes, or more, with 6 months of continual aftershocks, is coming. So is a financial collapse and a famine. "The lofty eyes of man are humbled, and the haughtiness of men shall be made to stoop: and the Lord alone shall be exalted in that day. Because the day of the Lord of hosts shall be upon every one that is proud and high-minded, and upon every one that is arrogant, and he shall be humbled." -- ISAIAS 2:11-12. ".....in that day.....the Lord will create upon every place of mount Zion, and where He is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night; for over all the glory shall be a protection." -- ISAIAS 4:5.

At Christmas, Sister Mary Margaret of the Lamb, O.C.D. gave me a very precious book: **ABANDONMENT TO DIVINE PROVIDENCE** by Jean-Pierre de Caussade. On page 16 these words caught my attention: "Back to St. Therese. She told a lay sister: 'Your life is one that is humble and hidden, but remember that nothing is small in the eyes of God. Do all that you do with love.' .....And in her autobiography.....: 'Jesus never manifests himself nor lets me hear his voice. He teaches me in secret, but he has shown me the only path which leads to the divine furnace of his love. It is the complete abandonment of a baby sleeping without fear in its father's arms.' .....When we come to consider Caussade's insistence upon what he calls 'the sacrament of the present moment,' we may think of St. Therese's words: 'If I did not simply live from one moment to the next, it would be impossible for me to keep my patience. I can see only the present, I forget the past and I take good care not to think about the future. We get discouraged and feel despair because we brood about the past and the future. It is such folly to pass one's time fretting, instead of resting quietly on the heart of Jesus.' "

Jim and Wilhelmina Ellison left Houston, Texas, over a year ago after Wilhelmina saw, in a vision, that big city collapse. They are staying in their motorhome at my place in Westcliffe while their new home is going up on a 35-acre tract 11 miles north of town. They are calling their new home, **MT. CARMEL!**

As Jesus said, let him who has eyes to see, see! Let him who has ears to hear, hear! The just man lives by Faith! "Say ye not: A conspiracy: for all that this people speaketh, is a conspiracy: neither fear ye their fear, nor be afraid." --ISAIAS 8:12. Don't be surprised by anything. "Send forth Thy Spirit and they shall be created. And Thou shalt renew the face of the earth."

GOD HAS CHOSEN FATHER JOHN GREGORY TO BE THE FATHER OF CHRISTIANITY IN OUR TIME!!! If you believe me and want to know more about him and about the Ark of Salvation, subscribe to the MAGNIFICAT, P.O. Box 308, St. Jovite, Quebec, Canada JOT 2Ho ($10/year), and check out some of the literature advertised on the inside back cover of each issue.

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I am overwhelmed with the privilege of discovering and documenting these important sites and objects. I believe that the reason I was allowed this privilege was because I am the most unlikely prospect- ***"But God hath chosen the foolish things of the world to confound the wise..." (1Co 1:27).*** No one can ever say that these things were discovered and documented by "human skill" or intelligence alone.

We believe these great evidences have been miraculously preserved by God to get the attention of the entire world. Personally, if I were not already involved in documenting and presenting these archaeological treasures, I would give both eye-teeth and my right arm to get involved in it.

We have prepared our research in this volume as an affidavit of the total accuracy and validity of the Word of God. We are presently still working on these as well as other projects and these will be presented in our quarterly newsletter.

Ronald E. Wyatt

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NOAH'S ARK

Who Decides if It is the ARK?

What do real archaeologists say about this? - do they think its the ark? Well, there's no better answer than the one Richard Rives gives: "Leading archaeologists and scientists say that the earth is millions of years old and that you and I descended from a monkey". It is our policy to ONLY ask experts in the various fields to state facts about the evidence, such as the fact that there is organic carbon in the specimens from the ark in an amount consistent with the presence of once living matter, such as decayed wood. We don't ask anyone to say this is Noah's Ark.

There comes a time when people have to learn to think for themselves. We've become lazy- we want to be told what to think; we want someone to lay it all out for us. Life gets comfortable- if we learn that Noah's Ark really existed, we may have to adjust some of our other thinking and that may not be a real pleasant prospect.

There is the great example that we should never forget- the people of Christ's time wanted a Messiah that was a regal king- a glorious leader who would give them a wonderful kingdom on earth. They wouldn't accept the Messiah that God sent to them- He didn't match their expectations or their wants. And so it is with Noah's Ark. The "learned men", like the leading religious leaders of old Jerusalem, expect and want a "glorious" barge-shaped ship" high on the volcanic peak of Mt. Ararat- they won't accept the fragile remains He arranged to be preserved in the manner and location that HE chose. "Well, if these important people say its not the ark, then it must not be". And after all, what does it really matter if the ark is really found? It matters.

Something else that we must remember- there were many, many common, simple-minded people in Christ's time who accepted Him as the Messiah based on their OWN decision; based on what THEY knew to be truth. They didn't need the "learned men and religious leaders" to make their decisions for them. What kind of a God would we have if He created us with a dependence on others to make our decisions for us? Do we really believe that we must have a scientist who is trained in and ingrained in evolutionary science tell us what is truth? I hate to tell you folks, but it would be like finding a lost grain of sand in the ocean to find a scientist who would step forward and say that Noah's Ark had been found. One scientist that Ron took to the site, went on the television and said he believed this was most likely Noah's Ark- in fact, he said that he personally believed that it was. Yet, he later told Ron that the facility he worked for told him he could either work for them OR work on Noah's Ark. Today, this man is a vehement opponent of the site. Did the facts change? NO. Only his statement of opinion. This is a decision that the common folk will have to make for themselves.

But what about all the fancy and complicated scientific testing- how do we understand what it all means? It's not complicated at all. Ron made his living for 4 1/2 years doing complicated chemical analyses for Hercules Powder Company. But, he has these analyses done at reputable laboratories. The results are FACT, untainted by "managed results". If the tests show evidence of decayed or petrified wood, that is FACT. If the metal detector scans show the presence of iron at regularly-spaced intervals, this is FACT. There is scientific FACT and then there is THEORY. The boat-shaped object is shaped like a ship and it is the size of the Biblical ark, as translated into Royal Egyptian cubits. This is fact. It contains metal at even intervals- this is FACT. "THEORY" is that it is an old replica of the ark, built in the time of Constantine, or that it is an old fortress. It is also "THEORY" that it is Noah's Ark. Circumstantial evidence. Like a court case, YOU decide, after sufficient evidence is presented, what it is. Just be very careful to separate the THEORY from the FACT. We believe this is Noah's Ark and we are so convinced based on the tremendous amount of evidence that we will state our belief without hesitation. Others will state without hesitation that it is NOT the ark. It will ultimately come down to the fact of whether you believe it is within the realm of possibility for something to "look like a duck, quack like a duck, give birth to baby ducks, swim like a duck, and yet NOT BE A DUCK". (Thanks to David Fasold for the metaphor).

In the next issue, the evidence continues to mount up and the Turkish government makes their decision.

On March 31, 1995, I met Ron Wyatt in Denver, Colorado. After listening to him in an address he gave to several hundered people, and watching one of his video tape presentations several times, and upon reading from back issues of his interesting newsletter, I'm convinced that he really has found NOAH'S ARK, the real Mt. Sinai, the ARK OF THE COVENANT, and more.....

+ Fr. Daniel E Jones, T.O.D.M., Feb. 1, 1996

"We shall be judged on love"

According to Father Faber

THERE is no real love of God in a soul without genuine love of neighbor—that is, love proved by acts. «If anyone says, 'I love God,' and hates his brother, he is a liar; for how can he who does not love his brother, whom he sees, love God, whom he does not see?»[1] Now, to succeed in doing good for our neighbor, we have to start precisely by **loving him.** Love him despite his faults because he is a child of God, because he cost the Blood of Jesus and is my brother or sister in whom I cannot be uninterested without sinning against charity. Loving our neighbor sincerely is a primary and indispensable condition for every apostolate if we want it to bear real fruits.

This profound charity cannot be improvised. As in all things, we can attain it with training. By training ourselves to have kind thoughts for our neighbor and by performing acts of goodness, we will develop real and habitual charity within ourselves. The importance of the control and reform of our uncharitable **thoughts** is especially to be pointed out. The fact is, ideas lead to acts. For example, a married person who entertains desires of infidelity will fall into formal adultery sooner or later. Another who nourishes feelings of revenge will end up, one day or another, by performing acts of vengeance. Thus, anyone who entertains unkind or harsh thoughts against someone will inevitably speak and act accordingly. We must think charitably if we want to speak and act charitably.

This brings us to charity's number one enemy, an extremely widespread vice which is all the more pernicious in that it goes practically unnoticed by the majority of people affected by it. We are referring to the terrible mania of **rash judgments.**

Current Pharisaism

Judging others rashly is one of the most frequent sins, even among people who consider themselves very religious and spiritual. It seems that any excuse holds for giving in to this fault: it is called a simple sense of observation, «psychology» or even holy zeal! But there exists a FALSE zeal inspired directly by the devil. He arranges things so that we take such «care» of others that we watch all they do and say, interpreting their every action and scrutinizing their intentions; naturally, these intentions are always imperfect.

1. I John 4:20.

Or else everything scandalizes us. We look at this person and that, stopping at his petty failings, or what **seem** to be failings (for we would sometimes judge quite differently if we knew all the circumstances !), and we forget all about people's good sides. This pettiness and hypocrisy which makes us only see wrong and be scandalized by our neighbor (while we have often done worse than him or would have done worse in his place) is a pharisaism that God holds in abomination.

Human nature really has to have fallen very far from its original justice to take this sort of evil pleasure in seeing (or inventing !) other people's failings, while it is seemingly too blind to see a fellowman's good examples and occasional heroic acts. Our brothers and sisters can perform very meritorious actions for God, but we don't see them. Instead of being edified by and rejoicing in their good qualities, we all too often use our eyes to see only their failings, and our mouth to repeat them. Then we feel exonerated in using others' failings to justify and excuse our own faults, tepidity and carelessness. A big reform is needed here if we want to be Christians worthy of the name and servants of God. We should be edified by our neighbor's slightest good action and take everything in the right way. This is an essential point, without which we fail seriously in charity.

An Intermediate Stage

«Do not judge, that you may not be judged,»[2] says Our Lord. Have we ever really reflected upon this Gospel sentence ? Do we realize to what extent the habit of judging others is anchored in us ? Do we think of the price we'll have to pay someday for all the judgments we allow ourselves to pass now ? «Do not judge, that you may not be judged.» And you could add: «Judge and you will be judged...»

To be in perfect conformity with Jesus' order, the ideal is not only to refrain from unkind judgments, but not to judge at all. But as the venerable spiritual author, Father Faber, writes:

«The habit of not judging others is one which is very difficult to acquire, and which is generally not acquired till very late in the spiritual life.... But, as it is impossible all at once to stop judging, and as it is also impossible to go on judging uncharitably, we must pass through the intermediate stage of **kind interpretations.** Few men have passed beyond this to a habit of perfect charity, which has blessedly stripped them of their judicial ermine and their deeply-rooted judicial habits of mind. We ought therefore to cultivate most sedulously the habit of kind interpretations.»[3]

This means that, to develop charity, we must absolutely and always attribute good intentions to our neighbor. In the case of an obvious fault, we must seek to excuse him interiorly as much as possible, humbling ourselves at the thought of all the sins we have already committed or could commit without God's grace.

«The habit of judging is so nearly incurable, and its cure is such an almost interminable process, that we must concentrate ourselves for a long while on keeping it in check; and this check is to be found in kind interpretations. We must come to esteem very lightly our sharp eye for evil, on which perhaps we once prided ourselves as cleverness... We must look at our talent for analysis of character as a dreadful possibility for huge uncharitableness. We should have been much better without it from the first. It is the hardest talent of all to manage, because it is so difficult to make any glory for God out of it. We are sure to continue to say clever things so long as we continue to indulge in this analysis; and clever things are equally sure to be sharp and acid. Sight is a great blessing, but there are times and places in which it is far more blessed not to see. It would be comparatively easy for us to be holy, if only we could always see the characters of our neighbors either in soft shade or with the kindly deceits of moonlight upon them. Of course we are not to grow blind to evil; for thus we would speedily become unreal. But we must grow to something higher and something truer than a quickness in detecting evil.»

2. Matt. 7.1.

3. Rev. Frederick Faber, D.D., **Spiritual Conferences** (Baltimore: Ed. John Murphy & Co.), pp. 42-49.

Yes... Something truer ! How often were we not mistaken in bringing unfavorable judgments to bear upon our brothers and sisters ? On the other hand, hasn't experience shown us that, in general, charitable interpretations were the best founded ? We'll return to this subject later.

Our Interior Tribunal

With rather biting clarity, Father Faber exposes how most men's interiors are frequently transformed into a kind of Tribunal wherein our neighbor is examined... and condemned.

«If men have ever indulged in judging others, the very sight of an action almost indeliberately suggests an internal commentary upon it. It has become so natural to them to judge, however little their own duties or responsibilities are connected with what they are judging, that the actions of others present themselves to the mind as in the attitude of asking a verdict from it. All our fellow-men who come within the reach of our knowledge (and for the most retired of us, the circle is a wide one) are prisoners at the bar; and **if we are unjust, ignorant, and capricious judges, it must be granted to us that we are indefatigable ones.»**

This couldn't have been better said ! «Unjust and ignorant judges.» We do judge, indeed, and most often without true knowledge of the case. What do we know of our neighbor's innermost intentions ? What do we know of the motives that made him act ? What do we know of the host of circumstances that may have led him to act as he did ? And in the case of a flagrant fault, what do we know of the attenuating circumstances which greatly diminish his guilt before God ? And to make matters worse, we are, as Father Faber says, tireless judges besides !

«Now, all this (judiciary habit) **is simple ruin to our souls. At any risk, at the cost of life, there must be an end of this, or it will end in EVERLASTING BANISHMENT FROM GOD.»**

An exaggeration ? The hyperbolic language of a saint ? Not at all ! The Gospel is very clear. «With what measure you measure, it shall be measured to you.»[4] «The decree of the last judgment is absolute. It is this: the measure which we have meted to others. Our present humor in judging others reveals to us what our sentence would be if we died now. Are we content to abide that issue ?

On the day we appear before God, would we like all our actions to be screened and judged unfavorably as we too often do with our neighbor ? Yet, there's no getting out of it: we will be treated as we will have treated others. Have we judged them harshly ? Then so will we be. Were we «too good» to them ? Then God will treat us with too much goodness, too. Unfortunately, very rare are the people we would have to blame for having too much goodness, if it's ever possible to have too much ! I don't think God Himself will ever blame us for having lent good intentions to our neighbor, for having been too indulgent and for having avoided handing down a verdict against our brothers and sisters. No !

I remember a little anonymous leaflet that read: «Be good, be good always, be excessively good; and if on Judgment Day God blames you for having been too good, lower your eyes and murmur softly: 'And what about You, Lord ?'»

4. Matt. 7:2.

«For the whole law is fulfilled in one word: 'Thou shalt love thy neighbor as thyself.' But if you bite and devour one another, take heed, or you will be consumed by one another.»

Epistle of St. Paul
Galatians 5:14-15.

THE CROSS

The Good Lord wants us never to lose sight of the Cross, so it is set up everywhere—along the roads, on hilltops, in public places—so that seeing it, we can say, «See how God has loved us !»

The Cross embraces the world: it is planted at the four corners of the universe. There is a piece of it for everybody.

On the road to Heaven, crosses are like a beautiful stone bridge set over a river so we can get across. Christians who do not suffer cross over this river on a fragile bridge, a bridge made of iron wire ever ready to snap beneath their feet.

A man who does not love the Cross may perhaps be able to be saved, but only with great difficulty: he will be a tiny star in the firmament. But one who has suffered and struggled for his God will shine like a beautiful sun.

Crosses transformed in the flames of love are like a bundle of thorns cast into the fire, which the fire reduces to ashes. The thorns were hard, but the ashes are soft.

Put a fine grape in the press and delicious juice will come out. Our soul, beneath the wine-press of the Cross, produces a juice that feeds and strengthens it. We are arid when we have no crosses, but we feel sweetness, joy and suavity if we carry them with resignation. It is the beginning of Heaven. The Good Lord, the Blessed Virgin, the Angels and the Saints are all around us. They are by our side and see us. The passage to the other life of a good Christian tested by affliction is like that of a person carried on a bed of roses.

Thorns emit a balm, and the Cross emits sweetness. But you have to press the thorns with your hands and press the Cross against your heart in order for them to distill the sap they contain.

Contradictions place us at the foot of the Cross, and the Cross places us at the gate of Heaven. We have to get walked on to attain this; we must be vilified, scorned, pulverized. **The only happy people in the world are those who have peace of soul in the midst of life's troubles:** they possess the joy of the children of God. All troubles are sweet when we suffer in union with Our Lord.

You suffer ? So what ? It's only for a moment. If we could go and spend a week in Heaven, we would understand the worth of this moment of suffering. We would find no cross heavy enough, no test bitter enough. The Cross is the present God gives His friends.

How fine it is to offer oneself every morning in a sacrifice to the Good Lord, accepting everything in expiation for one's sins !

Speaking of the Cross on another occasion, the Saint Curé of Ars said that it is the most scholarly book one could read. Those who do not know this book are ignorant men even if they know every other book. The only true wise men are those who love it, consult it, study it in depth. Bitter as this book is, one is never more content than when he drowns himself in its bitterness. The more one goes to its school, the more he desires to stay there. Time spent there passes by without boredom; there, one knows all he needs to know and will never get enough of what he tastes there.

One day we asked the Servant of God if contradiction had ever bothered him to the point of making him lose his peace. We never forgot the admirable answer he gave us, crying out with a heavenly expression: «What, the Cross make us lose our peace ? It is the Cross that gave peace to the world, and it should bear it into our hearts. All our troubles come from our not loving it. It is the fear of crosses that increases crosses. A cross carried simply and without the reverses of self-love which exaggerate pain is no longer a cross. A peaceful suffering is no longer a suffering. We complain about suffering. We would have more right by far to complain about not suffering, since nothing makes us more similar to Our Lord than carrying His Cross. Oh, the beautiful union of a soul with Our Lord Jesus Christ by love and the virtue of His Cross ! I do not understand how a Christian cannot love the Cross and runs away from it. Doesn't he, at the same time, run away from the One who desired to be fastened to it and die upon it for us ?»

L'Esprit du Curé d'Ars (The Spirit of the Curé of Ars), by Abbé A. Monnin, Douniol Pub. (Paris: 1867), pp. 189-200, 255-258.

THE JOYFUL SOUND

First Church of the Nazarene
Olympia, Washington 98501
(206) 943-0795
Pastor Ray Morrison

GLEANINGS FROM SUNDAY MORNING'S SERMON

As a Christian we need to make this kind of affirmation:

I am a part of the "fellowship of the unashamed." I have Holy Spirit Power. The dye has been cast. I've stepped over the line. The decision has been made. I am a disciple of His. I won't look back, let up, slow down, back away, or be still. My past is redeemed, my present makes sense, and my future is secure. I am finished and done with low living, sight walking, small planning, smoothe knees, colorless dreams, tame visions, mundane talking, chincy giving, and dwarfed goals!

I no longer need pre-eminence, prosperity, position, promotions, plaudits, or popularity. I don't have to be right, first, tops, recognized, praised, regarded or rewarded. I now live by presence, lean by faith, love by patience, lift by prayer and labor by power.

My face is set, my gait is fast, my goal is heaven, my road is narrow, my way is rough, my companions few, my guide reliable, my mission clear. I cannot be bought, compromised, detoured, lured away, turned back, diluted, or delayed. I will not flinch in the face of sacrifice, hesitate in the presence of adversity, negotiate at the table of the enemy, ponder at the pool of popularity, or meander in the maze of mediocrity.

I won't give up, shut up, let up, or burn up till I've preached up, prayed up, paid up, stored up, and stayed up for the cause of Christ.

I am a disciple of Jesus. I must go till He comes, give till I drop, preach till all known, and work till He stops.

And when He comes to get His own, He'll have no problems recognizing me....My colors will be clear.

....Bob Moorehead, Pastor of Overlake Christian Church

What You Believe About God
Is What You Believe About You
What You Believe About You
Is How You Treat Your
Fellow Man
Is How You Treat God

Dr Dobson

"You Don't have
to be Perfect to
Pray.
You Pray to be
Perfect"

Pastor Morrison

People know everything
they've been taught about
God. But every little while
God taught them

Pastor Sumrall

"Don't talk to man
More than you talk
to God"

Pastor Freese

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COLORADO

Journal Montreal

MARCH 31, 1980
Translated from the French

In the early days of the Church

WOMEN WERE PRIESTS OR BISHOPS

NEW YORK (AP) — According to Mrs. Dorothy Irwin, and archeologist who teaches in a Catholic university in New York, photos she has taken of ancient mosaics, frescoes and inscriptions show that women priests and bishops existed during the early times of the Church.

These proofs, she claims, could invalidate the Vatican's argument against ordination of women — an ordination that, according to Rome, goes against the Church's most ancient traditions.

«Although it is not perfectly clear what constituted ordination at various times and in various places during the early centuries of the Church, archeology tends to prove that women were ordained and that they exercised their ministry in the same manner as men,» Mrs. Irwin declared.

According to a statement published by the Vatican in 1977, women cannot have access to the priesthood because they lack physical resemblance to Jesus, a man, and because it would be contrary to the Church's continual tradition.

The difficulty with regard to the first obstacle set forth by the Vatican lies in «our inability to keep a straight face and grant credibility upon hearing it,» declared Mrs. Irwin. The second reason is «more respectable,» but it does not seem to concur with the archeological discoveries, she says.

In articles published in Catholic and Episcopalian reviews, Mrs. Irwin declares that the authenticity of her discoveries has never been placed in doubt.

PROOFS

And yet, Mrs. Irwin adds, the reason so few people have heard about these ancient tomb and votive inscriptions «is that they are mentioned in erudite books and journals, hidden in basements and libraries that are seldom visited.»

Among the photographs in her collection, she makes note of :

A first-century fresco in the Roman catacombs representing seven women celebrating the Eucharist. Several similar, later scenes represent groups of seven men.

A fourth-century fresco, also from the Roman catacombs, depicting the ordination of a woman by a bishop.

Numerous frescoes representing women and men clothed in priestly ornaments, in the process of officiating.

Tomb inscriptions concerning women bishops, such as, «Honorabilis femina episcopa» : «Honorable woman bishop.»

Inscriptions of the Roman Period on sepulchers depicting or corresponding to legal and financial motifs in which women bear the title of «Archisynagos» (head of the synagogue) and «Presbytera» (feminine name for «presbyter,» or priest) — titles employed by the Jewish, Judeo-Christian and Christian communities.

A mosaic probably dating from the ninth century, representing a woman's head with the inscription, «Episcopa Theodo(ra),» that is, «Bishop (feminine form) Theodora.»

According to Mrs. Irwin, a Doctor in Old Testament and Western Archeology, the sex of subjects has been modified in certain copies of original documents, such as post cards destined for tourists, sometimes by a beard being added to women's faces.

For Your Information

Cf. Corrado Pallenberg, **Les Secrets du Vatican.** Paris: Buchet/Chastel, 1961, p. 124.

The churches of Rome are the least attended in Italy and in the whole world. Though Rome is the «official» center of Catholicism, it is considered an impious city. This statement might be doubted when one thinks that there are no less than 1,200 churches in Rome, and that swarms of priests and monks, brothers and nuns meet in this city. But the presence of these church people is due only to the Vatican; the Consecrated ones have little or nothing to do with the Roman populace. The 1,200 churches are generally almost empty. Only a few of them that are «in vogue» for some reason are packed with people at noon Mass on Sunday, but this is more a social than religious function. Boys go there to meet the girls, women go to display their wardrobes and to chat. The men go just to accompany their wives or out of habit.

The atmosphere there is far from religious. Very few people pay attention to what is going on at the altar. The others murmur in a low voice, and the number of people talking is so great that the priest can scarcely be heard above the general buzz. It is a swelling wave that begins its rise right after Mass starts. And people push and shove to get out before it ends. When the time for communion comes around, only a handful of faithful (generally young girls and old ladies) leave the crowd to receive the Host. Except for this somewhat peculiar local Sunday morning religiosity, Rome's churches are the least attended in Italy and in all the world.

comments...

At La Salette, the Blessed Virgin announced: «Rome will lose the Faith and become the seat of the Antichrist.» It is clear that She was speaking of Rome as Church, but also of the population of the city of Rome. For the most part, Romans consider the Vatican and «the Church» as a good business to keep because it is very profitable. The tourism brought about by the presence of the Pope and headquarters of «the Church» is the principal source of revenue for Roman citizens, so they protect and conserve it carefully. Business may be good, but the Faith is practically dead.

MELANIE CALVAT and the ORDER of the MOTHER of GOD

Melanie Calvat, shepherdess of La Salette

ALMOST all of the Blessed Virgin's apparitions aroused lively controversies in their day. But few of them have provoked as many contradictions as the apparitions of Our Lady of La Salette. All sorts of persecutions befell the poor seers, especially Melanie Calvat, upon whom the worst calumnies were heaped.

Melanie was faithful to the instructions she received from the Blessed Virgin: «You will transmit this to all my people»; and she did not allow anything or anyone to force her to deviate from her mission. She repeated the story of the Apparition unceasingly. When it came time to reveal the Secret, she repeated even more ardently the serious warnings which Heaven had commanded her to reveal. There was no way to «seal her lips», said Leon Bloy.

«I have already suffered so much,» she wrote to Canon de Brandt on Dec. 20, 1879, «that my heart has become numb; I will speak out very loudly as long as Rome does not force me to keep silence. It is not of myself nor for myself that I speak, and I say now even more than ever: 'Woe, woe to tepid priests who have forgotten their sublime vocation and scandalize the little ones; woe to the selfish and lax priests, woe to them. The Lord of lords is not a Master who waits till Saturday to pay his workers: the proud will be humiliated, and those who want to accumulate riches upon riches will be stripped of their wealth. Woe to the priests who have forgotten the souls entrusted to their care'...»[1]

This force and determination which she always displayed in spite of the worst obstacles and persecutions could certainly not win her the favor of those who were dead-set on keeping her quiet. They said she was stubborn, obstinately proud, a visionary, deluded, and so on.

When she revealed the Rule of the Order of the Mother of God that the Blessed Virgin had dictated to her on September 19, 1846, and wanted to work on the formation of this Order, oppositions multiplied to such an extent that she «suffered a spiritual agony all her life while waiting to see the accomplishment of the Word of the Blessed Virgin and the organization of the new Apostles of the Holy Church».[2]

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1. **Mémoires Mystiques et Spirituels**, No. 10, Pentecost 1958, by Jean Jongen. Pro Manuscripto Edition, Eisden, Belgium (6, rue Ste. Barbe), p. 36.
2. **Oraison funèbre de Mélanie**, by Canon Annibale-Maria di Francia — in appendix to Leon Bloy's **Celle qui Pleure**, Paris: Mercure de France, 1949.

The Apostles of the Latter Times

BUT what was this Order supposed to be, and why did so many persecutions surround its foundation ?

After the Secret, the Blessed Virgin had revealed to Melanie «that there would come out of the Holy Church a remarkable religious Order called the new Apostles or Missionaries of the Mother of God, who will be spread throughout the entire world and will do Catholicity an immense good. This Congregation will include a Second Order and a Third Order. They will be inflamed for God's glory and the salvation of souls with an **ardor similar to that of the first Apostles.** The truth is that the words contained in Melanie's Secret and by which the Blessed Virgin announces this great religious Order's formation have nothing of our humanity about them; they breathe of a divine breath, they are simplicity put into harmony with the sublime.»

This is how Canon Annibale-Maria di Francia expressed himself in his Funeral Oration for Sister Mary of the Cross, née Melanie Calvat. He went on as follows:

«After having announced this future event, the Blessed Virgin gave Melanie the Rule which this new religious Order was to follow... This Rule was submitted to the judgment of a Commission of Cardinals of the Holy Church and judged irreproachable by them. It is like **a chapter of the Gospel** and contains **the quintessence of Christian perfection** put into practice with the greatest meekness and charity.»

While the Blessed Virgin was dictating the Rule to her, Melanie contemplated the life and future works of the Sons and Daughters of the Order of the Mother of God in a prophetic vision. Here, among many other things, is what she wrote on the subject:

«I understood in God that the Apostles of the Latter Times were to walk in the footsteps of the Apostles of the early Church of Jesus Christ...

«I saw and understood that God wanted **this Order to fight against all the abuses which cause the decadence of the Clergy and the religious state, and the ruin of Christian society.**

«Many Orders and Religious Congregations returned to their early fervor by the labors and examples of the Fathers, or else incorporated with the Order of the Mother of God...

«I saw that the members of the Mother of God made every effort to strip themselves entirely of the spirit of the corrupt age, advance in love for God and acquire the virtues of Our Lord Jesus Christ. They held themselves in very low esteem. They were very united among themselves, having no ambition, envy or jealousy, and only desiring to please their Divine Master in all things; desiring nothing beyond the Heart of Jesus, where they dwelt more or less intimately, depending on how pure and generous their love was. This love for Jesus produced in them fruits of great obedience, profound humility and simplicity, great mortification and most ardent zeal, and a perfect abandonment into the hands of the Divine Master.

«I saw that this Order was as the focus of all works, and as a perpetual altar where **prayer was incessant** for the different needs of the Holy Church, for tepid souls and for the conversion of the sinners of the entire world.»[3]

The Rule dictated by the Blessed Virgin for the Order of the Mother of God was approved by His Holiness Leo XIII, who even asked that it be followed by the religious and nuns who had set themselves up on the Mountain of La Salette. But the bishop there, Msgr. Fava, always opposed this, and by all sorts of intrigues he even prevented the possibility of establishing the foundation of the Order of the Mother of God elsewhere. With cardinals and other bishops of France, he untiringly fought tooth and nail to ruin all the humble shepherd girl's efforts.

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3. Appendix I to Abbé Gouin's **Soeur Marie de la Croix, Bergère de La Salette**, 53-Saint-Céneré (France): Ed. St-Michel, 1970, pp. 173-174.

Melanie's Aspirations

LET us take a brief look at Melanie's correspondence. In it we will see just how much she longed for the fulfillment of Heaven's will; we will also discover in it a number of interesting features that characterize the Order of the Mother of God. At that time, Melanie was unaware that more than a century was to pass before the Order of the Mother of God could be established. But all the servant of God's sighs and tears, prayers and efforts were counted by Heaven and formed (we are sure) the most solid foundation of this Order and proof of its divine origin, because it was marked with the seal of the Cross.

In 1877, Melanie wrote to Canon de Brandt, whom she thought to be the person designated to take up the direction of the Order:

«I pray the most sweet Virgin Mary with all my heart that She may assist you in a very special way when you speak to your bishop on behalf of the work of the Apostles of the Latter Times, and I hope that you will not delay if you have not already spoken, so that we will all know what to expect and what we should do. I am anxious to see the beginning of this Order, which is called upon to do such good in the world. My heart is overflowing with ardor and desire to see the Queen of Angels' new Apostles **combatting for the Faith** of Jesus Christ. Happy are the souls called to serve the King of kings in **this ARK OF SALVATION whose Captain will be our beautiful and sweet Mary !...** I am burning with desire to see this Order of the Mother of God; yet there is nothing I can do. On the contrary, I see that I am an obstacle to all good and am only fit for spoiling everything. May our tender Mother urge you strongly to place yourself at the head of her Order, quickly, quickly. Everything will be done with her help and assistance, though on Calvary. But **the Order will be less exposed to crumble because the Cross will be established as its foundation...»**[4]

Melanie had clearly seen what these Apostles were to be, and it sometimes happened that she would groan and implore more ardently for the Order's arrival:

«When will God in His mercy give me a **handful** of strong souls **who are not afraid of men** and who, stripped of everything, will preach the holy truths and sacrifice themselves for the glory of Jesus Christ ?» she wrote to a nun.[5]

A few worthy priests in Melanie's time worked at forming this Order of the Mother of God by following the Rule of the Blessed Virgin, but Melanie did not find in these collaborators all the courage, disinterestedness and detachment necessary for the success of this undertaking. This caused her to write humbly to Canon de Brandt in 1877:

«The reasons you give of age, health and climate are not valid for an Apostle of the Blessed Virgin. Mary's Rule prescribes nothing exteriorly austere that you have not been doing for a long time. As for the rest, charity ordains all things for the best...»[6]

«You must not think yourself crushed beneath the weight of the Mission that the Blessed Virgin entrusts you with. I believe that for you, Very Reverend Father, the greatest sacrifice would be that of coming to live in Italy. But **nationality disappears** when one thinks a little and looks only at the Divine Master. What does it matter to a good soldier whether he fights in one country or another if he is fighting for his King ? The sweet Virgin of La Salette is calling all her children **from all parts of the world...** Oh, how miserable I am to meddle by speaking to you like this; you know all things better...»[7]

4. **Mémoires Mystiques et Spirituels**, No. 10, Pentecost 1958, pp. 27-28—letter to Canon de Brandt, June 18, 1877.

5. **Mémoires Mystiques et Spirituels**, No. 8, Pentecost 1957, p. 33—excerpt of Maurice Dubourg's Vie de Mélanie: letter of June 23, 1871.

6. **Mémoires Mystiques et Spirituels**, No. 10, Pentecost 1958, p. 25—letter to Canon de Brandt, March 23, 1877.

7. **Ibid.**, p. 27—Letter of April 2, 1877.

Being True !

Father John Gregory of the Trinity, o.d.m.

Christ denounces hypocrisy (H. Hofmann)

My brothers and sisters, being true means living in real communion with Our Lord Jesus Christ. It means truly communing with the mysteries of His life.

All the lovely religious feasts we celebrate in the liturgy make us relive the phases of Our Lord's life. At Christmastime we contemplate the mysteries of the Childhood of Jesus. During Holy Week we see Our Lord in His sorrowful Passion. At Eastertide we celebrate the great victory of Jesus resurrected, an image of the victory that will be won by all who truly walk in the footsteps of Christ. These moving scenes all lead us to profound meditations. All of that is very fine; but to be true, we have to reproduce the life and Passion of Christ in our own lives. We shouldn't just limit ourselves to making meditations or speaking words, we must truly become other Christs. And if we reproduce the life of Jesus in our lives and walk in His footsteps, then we are sure of victory.

An Infallible Path

God's word does not deceive — never will it deceive. If we are really united to God, we are following an infallible path. Sometimes we make believe we are serving God : we wear a cross around our neck, we say a few prayers — and behold, we call ourselves servants of God. Let's not forget what Our Lord tells us in the Gospel : «Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of Heaven, but he who does the will of My Father,»[1] he who is ready for everything for Him.

My dear brothers and sisters, my wish for you is that you be souls ready for everything for God : ready to shed your blood like the martyrs, ready to suffer everything without restriction, ready for everything the Good Lord will ask of you. That's the disposition of soul He expects in us. «Every one of you who does not renounce all that he possesses cannot be My disciple.»[2] God wants a total gift — He does not want half-measures, but everything.

1. Mt. 7:21.
2. Lk. 14:33.

Exhortation to all Christians

By the following, We want to earnestly exhort all Christians — those who still want to be deserving of the name — to pull themselves together immediately and reform their life through a return to PRAYER and PENANCE, as the Most Blessed Virgin requested at Fatima. Our Lord said in the Gospel, «Unless you do penance, you will all perish.» (Lk. 13:3). The world will know the full signification of this threat if it does not hurry up and change its ways.

What does «doing penance» mean ? First of all, it means : stop offending God, respect His law, accomplish your particular duty of state. And beyond that, leave all worldly frivolities and dissipation behind : movies, arenas, dance halls, nightclubs, beaches, and other places of perdition. Instead of wasting their time gallivanting around these places, Christians should employ their leisure time visiting the poor, the sick, the infirm and prisoners; or let them go and pray in churches and sanctuaries.

Let us pray especially for those who govern, who turn up their nose at God's laws and even promulgate laws that go squarely against the Will of God. How can these statesmen expect to perform wonders ? They do not even have the grace of God in themselves, and they scorn the Faith. If they were capable of «burying» God, some of them would do it gleefully ! They have Satan for their master and advisor. Statesmen of this sort dare to present themselves as benefactors of the people, while they are their worst enemies; for, by throwing God out the door, they throw happiness out with Him.

Let them beware : you cannot scorn God with impunity. «Without Me you can do nothing, says Jesus (Jn. 15:5), and this is true in any field : politics, religion, family. Let us not attempt to build a world without God. The sad results will be to our detriment. We will see social problems increase. Our poor country will suffer greatly. All our tentatives will get nowhere, except for making our lot more deplorable yet. A world that wants to organize itself without God is doomed to catastrophe.

Look at all the calamities with which the world is already saturated : earthquakes, cyclones, hurricanes, famines, civil wars, genocide, oppression by cruel and barbaric governments, exploitation, social injustice of all sorts, continual strikes, division, hatred and many other tribulations. And that is only the beginning. Chastisements will multiply if men do not decide to return to God, throw themselves on their knees and implore His help and His pardon. God could tolerate more if our countries did not know the Christian Faith. But countries like ours that have received so many divine lights and that nonetheless scorn God and behave as though He did not exist... such countries are drawing the worst chastisements down upon themselves.

The temporal and eternal happiness of men depends on their return to prayer and respect for God. «Godliness is profitable in all respects,» says Saint Paul, «since it has the promise of the present life as well as of that which is to come.» (1 Tim. 4:8).

In obedience to God, We address this message to all, on the first of November, 1979, at the Sanctuary of the Keys of St. Peter, in St. Jovite, Quebec, Canada.

SANCTUARY OF THE KEYS OF SAINT PETER
PASCE AGNOS MEOS PASCE OVES MEAS
SERVUS ECCLESIAE JESU CHRISTI
MONASTERY OF THE APOSTLES, ST. JOVITE, P. QUE.

† *John Gregory XVII*

Servant of the True Church of Jesus Christ
by the election of God

Is it Normal for Christians to be PERSECUTED?

Holy Scripture — and particularly the words of Our Lord Jesus Christ in the Holy Gospel — provide us with irrefutable proof and the certitude that it is impossible to be truly Christian without undergoing opposition and persecution.

«No servant is greater than his master. If they have persecuted Me, they will persecute you also.» (Holy Gospel, John 15:20)

«If the world hates you, know that it has hated Me before you. If you were of the world, the world would love what is its own. But because you are not of the world... therefore the world hates you. (John 15:18-19)

«Blessed are you when men reproach you, and persecute you, and, speaking falsely, say all manner of evil against you, for My sake. Rejoice and exult, because your reward is great in heaven; for so did they persecute the prophets who were before you.» (Matthew 5:11-12)

«Woe to you when all men speak well of you ! In the selfsame manner their fathers used to treat the false prophets.» (Luke 6:26)

«And all who want to live piously in Christ Jesus will suffer persecution.» (Saint Paul, 2nd Epistle to Timothy 3:12)

«Beware of men; for they will deliver you up to the councils, and scourge you in their synagogues, and you will be brought before governors and kings for My sake.» (Matthew 10:17-18)

«Do not think that I have come to send peace upon the earth : I have come to bring a sword, not peace. For I have come to set a man at variance with his father, and a daughter with her mother, and a daughter-in-law with her mother-in-law; and a man's enemies will be those of his own household.» (Matthew 10:34-35-36)

«You will be delivered up by your parents and brothers and relatives and friends; and some of you they will put to death. And you will be hated by all for My name's sake.» (Luke 21:16-17)

«These things I have spoken to you that you may not be scandalized. They will expel you from the synagogues. Yes, the hour is coming for everyone who kills you to think that he is offering worship to God. And these things they will do because they have not known the Father nor Me.» (John 16:1-2-3)

«When they persecute you in one town, flee to another.» (Matthew 10:23)

«Amen I say to you, everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My sake and for the Gospel's sake, shall receive a hundredfold now in this age, along with persecutions, and in the age to come life everlasting.» (Matthew 19:29-30; Mark 10:29-30)

«Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, or be afraid.» (John 14:27)

«The Jews incited the worshipping women of rank and the chief men of the city, and stirred up a persecution against Paul and Barnabas and drove them from their district.» (Acts of the Apostles 13: 50)

«Amen, amen, I say to you, that you shall weep and lament, but the world shall rejoice.» (John 16:20)

«Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword ? Even as it is written : 'For Thy sake we are put to death all the day long. We are regarded as sheep for the slaughter.' (Psalm 43:12) But in all these things we overcome because of Him who has loved us. (Saint Paul to the Romans 8:35-36-37)

MONASTERY OF THE APOSTLES — P.O. BOX 308, ST. JOVITE — QUEBEC — CANADA — J0T 2H0

MONASTERY OF THE APOSTLES
St. Jovite, Prov. of Quebec
April, 1972

Dear Readers,

This month we are coming back to a subject which has become topical in several religious circles: namely, the Apostles of the Latter Times.

«Your ways are not my ways,»[1] says the Lord, and this is remarkably true in this matter. The Apostles of the Latter Times must indeed follow a program which is greatly disconcerting for our human views. They will moreover be the «little number», according to the words of Our Lady of La Salette. They will be the tiny minority which the world scorns as it pleases, being as it is only respectful of power, force and the «majority».

«Do not glory in your having numerous disciples,» Saint Jerome told the heretic Jovinianus. «The Son of God taught in Judea and He was only followed by twelve Apostles.... He remained alone in the Passion... but all the people applauded at the doctrine of the Pharisees.»[2] So much for the value of the criterion of the majority. Let's not let ourselves be caught up in that.

With the 33rd article of Our Rule we are finishing off this series of articles this month. A book which gathers together the commentaries of the whole Rule is presently being prepared by our Publications.

May the Resurrected Jesus bless you and grant you all the graces of the Easter mystery.

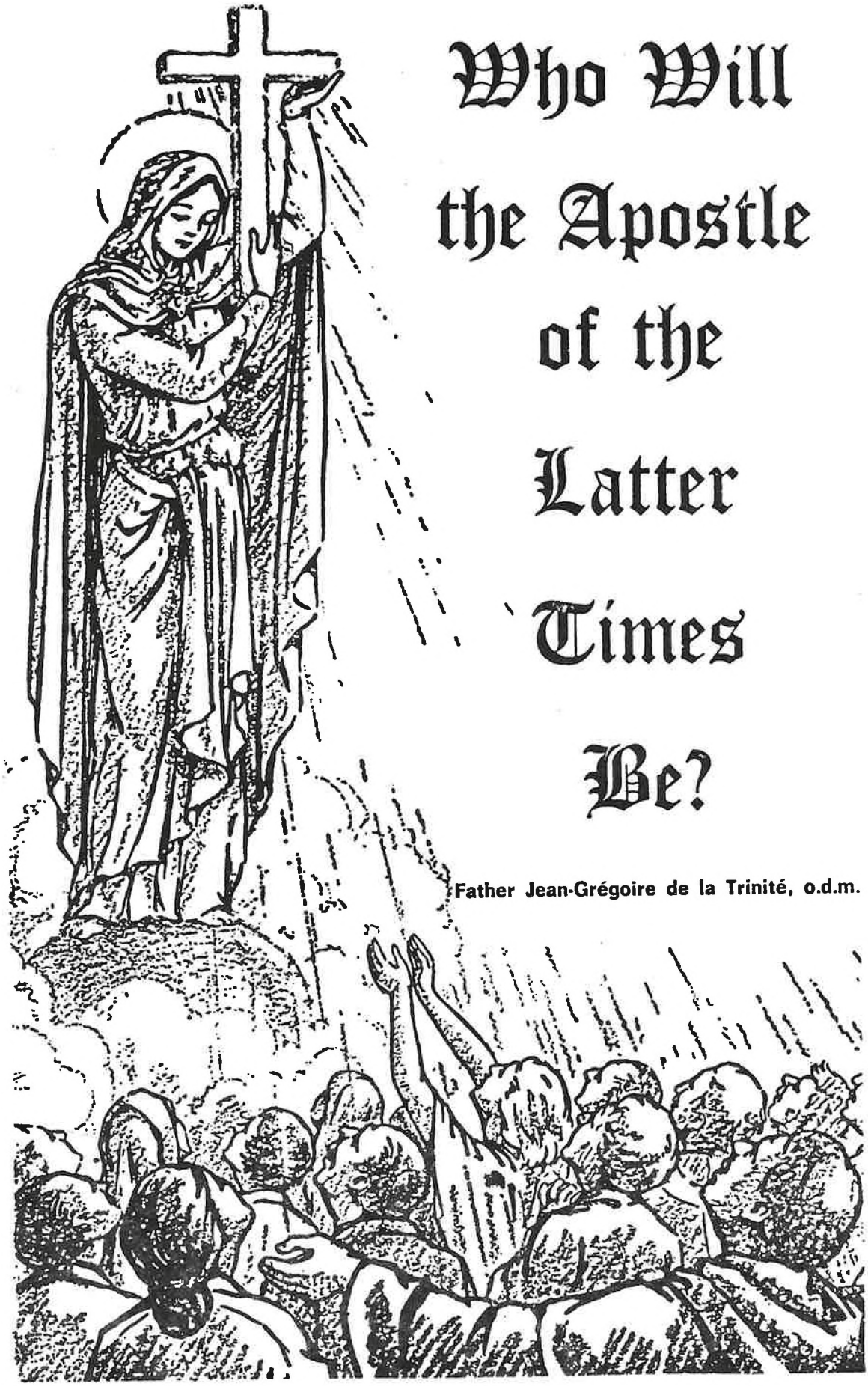
Your servants,

THE APOSTLES OF THE INFINITE LOVE

1. Isaias 55: 8.
2. Hiern. adv. Jovinien. Lib. II, pp. 226-227.

Who Will the Apostle of the Latter Times Be?

Father Jean-Grégoire de la Trinité, o.d.m.



THE whole program of our vocation in this Order is traced in the portrait which the Blessed Virgin Herself made at La Salette when She said:

I address an urgent appeal to the earth: I summon the **true** disciples of God who lives and reigns in heaven; I summon the **true** imitators of Christ the Man-God; I summon my children, my **true** devotees, those who will have given themselves to me so that I might lead them to my divine Son, those whom I so to speak carry in my arms, those **who have lived** in my spirit;

and finally, I summon the
APOSTLES OF THE LATTER TIMES
the faithful disciples of Jesus Christ
who have lived
in scorn for the world and themselves,
in poverty and in humility,
in contempt and silence,
in prayer and mortification,
in chastity and union with God,
in suffering and unknown to the world.
It is time for them to come forth and enlighten the earth.

"Go, show yourselves as my beloved children. **I am with you and in you provided that your faith be the light that enlightens you in these calamitous days.** May your zeal cause you to be as though famished for the glory and honor of Jesus Christ. Fight, children of light, you little number who see clearly, for behold the time of times, the end of ends."

The real disciples... the real imitators... My real devotees. The Blessed Virgin specifies the **real** ones. This therefore must mean that there are false disciples of God, false imitators of Jesus Christ and false devotees of Mary. But how are they to be recognized ? The best way is to compare the two categories with the portrait that the Blessed Virgin gives after Her appeal, and the «real» ones are unquestionably those who most faithfully answer to the Mother of God's description.

«I am calling all those who will have given themselves to Me,» says the Blessed Virgin. First we must give ourselves to God to then be called, and to give oneself authentically. Not only just make believe. That is very important.

Every word of the Blessed Virgin has a very deep bearing. «Those who **have** lived...,» She says. Not those who want to live or those who will want to live out this program, but **those who have lived.** They will be called, they will be the Apostles of the Latter Times, God's instruments for the accomplishment of His Work. That is the truth. Besides, those who will have lived out this program will be accompanied by God Him-

self, whereas the others who have not followed this program will accomplish nothing real. No spiritual fruit will follow from their actions. Many will give it a try... many will call themselves Apostles of the Latter Times, but here is the key: one must live out the program drawn up by Mary, and then God will know what to do.

Many dream of another way. They would like to flee the austere program which the Blessed Virgin draws up for us. We would like to take off for a great apostolic tour and save the world when we haven't even given ourselves. No, that's not how things are.

"Those who have lived in contempt of the world and of themselves"

THAT is exactly what God brought us together here for: to live in contempt of the world and of ourselves, in poverty, in humility and in silence. The Blessed Virgin often comes back to contempt. To be «unknown to the world» is still yet a form of contempt. She doesn't say that we have to be popular and put our best foot forward.

For example, take Father X who turned about in circles for nearly 4 years in his little mission, officiating in his makeshift cathedral with three or four faithful. That looked crazy and didn't seem like very much, and absolutely a dead-end, but **that is how the Apostles of the Latter Times are formed:** by digging a very deep foundation and by plunging their roots deeply in sacrifice, in humiliation and in death to themselves. That is how the works and foundations which will produce fruits of salvation for souls will have been prepared. The higher a tree grows, the deeper its roots have to be. And likewise, the more good a mission has to produce for the Church and for souls, the more it must be prepared in humility.

If we accept to be unknown, to suffer, to be poor, to be in silence and in humility, to be held in contempt by the world and especially to have contempt for ourselves, well, when God's hour comes after the chastisements, we will be apt to go forward and spread the Gospel message.

IN THE MATTER OF PERFECTION,
LITTLE KNOWLEDGE AND MUCH PRACTICE ARE NEEDED.

Saint Francis de Sales.

The evangelization to come

WE will have to preach the conversion of the world like the first apostles: that men must return to God, stop offending God, submit themselves, entrust themselves to Him and live in prayer. But first of all God is asking us to practice what we will have to preach. **We must have a worship of adoration and a sovereign respect for the will of God in each one of our lives.** The rest will easily come.

Believe me, theological discussions aren't what is going to bring people back to the right road, but only the preaching of the integral Gospel which is practiced. Nowadays people are subtly trying to destroy the faith at its foundations. For example, they say that the Commandments of God are an alienation for man and that they snag his full development. And from these false principles the faith is frittered away and falls. Very often the first ones to lose the faith are the very ones who are supposed to defend it, such that the faithful are practically without shepherds now. Our role will be to gather up all these souls and to preach the Gospel to them, according to the lights of God which will come to us by a long faithfulness to the will of God.

Our affair is very simple. We don't have to scratch our heads to cook up new plans or to invent strategies for the conversion of the world. No, that's our big mistake. That's what Church people are doing today. They study and try to find a strategy. They meet in order to discuss action methods for the salvation of the Church while they neglect the essential which is SO SIMPLE. **The strategy is to serve God, to die to ourselves, to our pride and to our self-will,** and to live solely for God. That's all that God asks of us. We don't have to invent anything.

God wants us to be here and to really live like His servants. And once that is accomplished, the rest will be child's play. The new Pentecost will come and God will send His servants out to preach. They will be the instruments of the Holy Ghost, they will be accompanied by God and the transformation of souls will come about in a marvelous manner. It's all very simple... too simple ! We always dream of saving the world our way and not the way God wants. We prefer stirring up a lot of ideas and discussing, all of which conceals a goodly bit of self-love. God's way is too simple for our proud minds, and at the same time too difficult for our lack of generosity.

The Church is going to be saved with a little handful of souls which are truly given to God. There is no other solution. We don't even need hundreds of them. A few dozen and the Church is saved, because when a soul has the fire of the love of God in it, it becomes like a fire-brand who fires up a host of other souls. The devil told the Curé of Ars: «Three like you and I lose France» (in the sense that he wouldn't have a foothold anymore).

If the Gospel is preached, the world will ipso facto be reorganized in a better way because citizens become better by the preaching of the Gospel. And if the citizens are better, society is necessarily ameliorated. Let the Christian spirit return in the world, and there will be a sharing of goods. God will inspire souls. **It's not up to the Church to organize society, but it should inspire it,** which doesn't mean that it doesn't perform works of charity.

The institutional Church has presently lost this influence and moral authority which made it penetrate into every midst. And that is why it isn't up to playing its role. Despite the general abandonment of the faith, people still feel the need for a certain religious influence, and that's why — it's somewhat surprising — people will come to listen to us from day to day and ask for advice. We will go out and preach when the hour will have come and when God indicates it to us. Let us prepare ourselves while waiting ! Let us humanly do all that depends upon us and leave the rest up to God. For the time being we have to stay in our little corner, serving God with all our strength. Jesus spent 30 years at Nazareth. It's not surprising that the Apostles of the Latter Times have to have a long hidden life also.

Missionary for real

SOME of our brothers have left to open up the Guadeloupe mission. «Your apostolate program is as follows,» I told them. «You are going to build some little shacks, you are going to pray, you are going to suffer, and give charity to those who come, you are going to sacrifice yourselves and remain closely united to God, and if you do that you will become the great founders of this mission and all the rest will follow. «Seek ye first the kingdom of God and His justice,» says the Gospel, «and the rest will be given besides.»[1] But if you don't do that, nothing sound will flow from this Guadeloupe mission. It will be solid if you are men of God. Maybe there will be no great apparent results for the time being. Perhaps it will take some time before something emerges from the ground, but the foundation will be made.»

I often tell our brothers and sisters who leave for the little missions that even if they were infirm and had trouble moving around and speaking, they will be true founders if they are souls united to God by prayer and conformity to His will. Organizers and wind-bags who shuffle a lot of air could be sent. Buildings can be constructed and talented, resourceful people with gumption be chosen who can quickly become

1. Matt. 6:33

popular when they arrive somewhere. But **that produces no spiritual fruit.** That's an altogether human popularity which produces only superficial results, containing nothing to do with God. No grace passes through that. These works are doomed to ruin.

Likewise, if in leaving for a mission we look for our own satisfaction in human enterprises or in something or other, we spoil everything. We become instruments that are thoroughly inapt for accomplishing what God wants. Instead of doing any good, we harm the work of God because we will only be a caricature of an apostle. If we go into a country with the desire of sight-seeing and if we speak because we like to talk, we are not God's servants. We are certainly not doing His Work but simply seeking out our own selves. All that will remain of all that, in the long run, is just detriment to ourselves. Nothing true remains of the so-called apostolate as long as it is self-seeking. I know some missionaries who spent two or three months in Europe «along the way» when they were sent to Africa, visiting museums, touring from one city to the next, staying in lovely hotels like lords. Yet these men think that they are representatives of Jesus Christ. All their visits and the satisfaction of their whims are supposedly done for the greater glory of God.

No, that is certainly not how one becomes a missionary, my brothers and sisters. Only by forgetfulness of self, annihilation and sometimes in complete silence, as Saint Thérèse of the Child Jesus who was cloistered all her brief life. Yet the Church has proclaimed her universal patroness of the missions.

One would say that God is taking pleasure in raising up saints who go against the current notions of our epoch when everyone has been bitten by the «squirming» bug, by speed and by love of showing-off. For example, take a look at Padre Pio who can certainly be considered as a great servant of God, despite his weaknesses. He spent his time at San Giovanni leading a very simple life. His ministry was reduced to very little: to say Mass, pray a lot, to hear confessions and to go about in circles in his corner. Yet he really was an instrument of God for helping souls. He did a lot of good because he was completely united to

To silently give the example of a completely Christian life lived in hostile or indifferent surroundings is a great testimony of love and a fertile apostolate. Make yourselves be loved by the example of your life.

Saint Vincent de Paul

God in prayer, suffering and sacrifice of self. He wasn't a great preacher nor a writer; there is practically nothing written by Padre Pio. Yet his radiance continues and will continue for a long time.

Another saint of our times who well illustrates the power of self-immolation — even if it were in the woods where no one would ever know us — is Saint Charbel Makhlouf, a Maronite monk who spent his whole life absolutely unknown by the world, and who began to operate a host of prodigies at his death.

We think that we're going to save the world by shaking up a lot of things and by dashing about: **that's a great heresy.** We have to start with nothingness. «Unless the grain of wheat falls into the ground and dies, it remains alone,»[2] says the Gospel.

Supposedly for God alone

SINCE the Apostles of the Latter Times are to be unknown by the world, we should whole-heartedly look for oblivion and contempt. The Work that God is asking us to do here is being done in scorn, and it is in His designs that this should be so. We mustn't expect most people to understand this Work. It must remain unknown until God's good time. Meanwhile people take it for a chimera, an illusion or something imaginary. In their eyes, we're all a bunch of hallucinated, whacky species of so-called mystics, and we should be happy to be considered as such. God is giving us this grace in order to destroy all this tenacious self-love in us. This is really a marvelous bargain to strip off the old pride which is rooted in us.

When I arrive someplace and I'm considered as some sort of fool, I interiorly tell myself, «My God, how good You are and how I thank You! I don't know if with all this contempt You will finally succeed in uprooting from our souls all this cursed pride that makes us so detestable in Your eyes and altogether inapt for Your work.» How we take our justification in the eyes of others to heart, to show that we're right, and we think that this is all zeal for the glory of God, but this is only our self-love thrashing about.

You who come to live here ought not try to justify yourselves and make your own apology, particularly in front of those near you, nor try to convince them. I say that there is self-seeking at the bottom of all this zeal, and maybe many souls would have the light if we weren't so worried about justifying ourselves. The proof that our zeal isn't truly pure and disinterested is that we particularly want to deploy it with those who are dear to us: our relatives, our friends and our acquaintances. The others interest us a lot less. We would be much better off

2. John 12:24

if we abandoned everything into God's hands and weren't in such a hurry to try and show that we're on the right road, that we're serving God, and that we have sacrificed everything for Him. We should be happy that everyone takes us for pea-brains who don't know what they're doing, for hypocrites and wicked people. The glory of God !... We're afraid that God's glory will suffer over this ! It's rather our own little glory that suffers over this. There is too much human urgency in this justification of our actions, too many natural motives for grace and light to pass on to souls.

Those of you who have come here and abandoned everything to become religious, your wife has become a nun and your children are entrusted to the monastery: accept to be passed off for a bunch of fools or heartless persons. Nature always wants to find at least some admirers for heroic acts. We seek for some approbations. We would like at least some people to recognize our merits. If we had humility, my brothers and sisters, we would desire to be condemned by everyone. That is so salutary for our souls. You think: «To do good to others it is at least necessary to edify them, and to edify them, they have to recognize our merits. Didn't Our Lord say, «That men may see your good works and give glory to your Father in heaven» ?[3]

Yes, but leave all that up to God, my brothers and sisters. Do good in all simplicity and let God justify you before men if He wants. He'll take care of this in due time and place. Meanwhile, let us stay in our little hole, held in contempt by everyone. Let us desire to stay there one, two or three hundred years and never come out, besmirched in our reputation, considered as the dirtiest, most vicious and most infamous of the earth without ever being rehabilitated. That's what we should desire if we are truly looking for God alone.

Five teenagers from Oregon spent June 22, 1995, landscaping and cleaning up for the next day's dedication of the Carmelite Monastery of the Sacred Heart at Querida, Colorado.

Pastor Stan Steuri (Methodist), Pastor Marvin Howard (Baptist), Father Joe Kukucka (Catholic) and Stan's wife, Barb, at the June 23, 1995 dedication of the Sacred Heart Monastery 10 miles east of Westcliffe.

P.O. Box 1196
HILTON
3245
SOUTH AFRICA
5 December, 1995.
(St. Sabas)

May Jesus and Mary be praised by all hearts!

Dear Father Dan,

Thank you for your latest newsletter. If persecution is anything to go by, you must be on the right track!

I was disappointed in Mr. Giuffre's attitude. Strange that you were good enough for him before your submission to Father John, isn't it?

At any rate, it seems a pity that God is no longer allowed to appoint and ordain His own hierarchy. If that attitude had been prevalent when He mystically appointed Saul of Tarsus as Paul the Apostle, the history of Christianity might have looked a little different! Similarly, when Samuel was mystically directed to anoint David as King while Saul was still on the throne.

Even if people don't agree with us, they should realize that God never condemned anyone for making an honest mistake. The contrary in fact, since Holy Mother Church has seen fit to canonize St. Vincent Ferrer who submitted in error to an antipope; also St. Hippolytus, who was himself an antipope. Finally, we should always bear in mind that it was the finest minds in Judaism that brought our Lord before Pilate. Interestingly, followers of our Lord were "excommunicated" from their synagogues. The more things change, the more they stay the same! Of course, it's up to God as to when and to whom He wishes to give light.

I believe congratulations are in order for Sr. Mary Margaret's ordination. Please assure her of my prayers for her. May God use her Orders to edify the humble and confound the proud!

God bless you and your little flock, Father. May He grant you and your people a most holy and blessed Christmas season, and may 1996 bring spiritual fruits in abundance.

Your son in JMJ (& Philomena),

Fr. Glen

Fr. Glen Michaletos, T.O.P.M.

Father Glen with his granddaughter, Angelique Elizabeth.

June 1995 Louvain American College Alumni Reunion at Camp St. Malo near Estes Park, Colorado.

Some of the priests visiting during the reunion's tour of Rocky Mountain National Park.

Four members of the class of 1968 at a stop on a Trail Ridge Road: Father Dan Jones, Mgr. Tom Mahoney, Mr. Frank Van Oy, and Father John Petro.

Father Dan and Father John Petro in Rocky Mt. National Park, enjoying the view from the top of a little peak.

Your editor with two of the married priests attending the Reunion. We had a really nice banquet at the historic Stanley Hotel in Estes Park, Colorado.

Three priest Alumni and their wives at the Stanley Hotel. In the Renewed Church of Jesus Christ I expect that many of these priests will be allowed to resume their priestly functions if they choose to do so. The Roman Church has laicized them. Read the comments of Father John on this subject in his "book" *PETER SPEAKS TO THE WORLD.*

In July, 1995, Father John Gregory XVII asked Father Dan to ordain his first priest, Father Paulin, O.D.M., at St. Jovite.

Father Dan and two of the Apostles of Infinite Love at our mission for the poor in Montreal.

Last hunting season Dr. Luis Marquez could hardly wait to bite into the tender front quarter of an elk your editor shot in Western Colorado.

August 22, 1995, was a very special day at the Carmelite Monastery of the Sacred Heart in Querida, Colo. Dr. Marquez let me try on his favorite golf hat!

One of the most significant churches in America is in Laporte, Colorado. P.O. Box 766. Zip: 80535.

Patriot Christian Schools in Salida, Colorado, one of Colorado's finest interdenominational Christian schools! Westcliffe plans to have a similar school opening in September of this year.

Mike Carroll, Father Dan, Wilhelmina and Jim Ellison (formerly of Houston) at the Alpine Lodge near Westcliffe. The Ellisons expect to be in their new home 11 miles north of town sometime in March this year.

Richard and Bernadette Slusher and children Joseph and Mary Ann, from Pueblo, Colo., enjoy a spring outing in the Westcliffe area.

Westcliffe's Lutheran pastor, Wayne Riddering and his lovely family live in this house some 14 miles south of town. His boys are building the garage addition. Children are home-schooled.

December 8, 1995, the full moon really put in relief the large cross on top of Westcliffe's Hope Lutheran Church!

Concerning the Secret of Fatima

Around 1960, Cardinal Paul Emile Léger, then Archbishop of Montreal, was announcing the opening of the Secret of Fatima. This document was to be of prime importance for the Church. 1960 rolled by and no secret was revealed, for — as was said in ecclesiastical circles — the secret concerned the pope. **This was true in a way,** but the secret was supposed to be revealed to the whole of Christianity.

Cardinal Léger decided that a big mission would be held in Montreal to prepare the Christian people for this event. Among those to preach was a certain priest from Portugal, the confidant of Lucia, one of the three seers entrusted with the Secret of Fatima. Father John Gregory of the Trinity met this priest who recognized him by a sign Lucia had given. This priest confirmed to Father John Gregory that in Her secret the Blessed Virgin was announcing a pope chosen directly by God and that, consequently, no election was supposed to be held in the Vatican after 1960.

At the death of John XXIII in 1963, the Cardinals — knowingly or not — bypassed Heaven's directive and elected Paul VI who revolutionized and capsized the Church. He is the one who appointed Cardinal Albino Luciani (the future Pope John Paul I), and Karol Wojtyla (Pope John Paul II). Certain highly placed ecclesiastics in and out of the Vatican declared that it was impossible for the Church to run on revelations. Paul VI then went to Fatima in 1967 to compromise and gag the seeress who wished to ask him for explanations, but she was unable to even obtain an audience with the Pope. The seeress was told that the secret no longer had any present bearing and that she should forget it, for thus had decided Holy Church.

The Apostles of Infinite Love

Mankind has not Developed the Way God Intended

Father Jean-Grégoire de la Trinité, O.D.M.

DURING Her apparitions at Fatima in 1917, the Blessed Virgin spoke words of tragic resonance : «Mankind has not developed the way God intended.»

The path God marked out for His children on earth is certainly the sweetest, but in his pride, man wanted independence. He turned up his nose at the divine plans and thus became entangled in ever-growing and now insoluble difficulties. We see new problems cropping up every day; everything is getting complicated.

Just look at the standpoint of health. What illnesses are born of sin ! Moral dissoluteness, alcoholism, drug abuse, and so on, engender a thousand illnesses that would not exist if man lived according to God's law. Moreover, doctors and medicine seem more and more powerless and ineffectual.

Monumental blunders have also been committed from the ecological standpoint. Scientists can find no way out. In trying to solve one problem, they often created ten others. For instance, in trying to destroy mosquito epidemics, they vaporized poisons that have killed birds and some of our forest vegetation. Many modern industries, well planned by our «scientists,» have polluted our waterways to such an extent that fish can no longer survive in them. All kinds of such errors have caused a disastrous ecological imbalance. It's a real fiasco.

Do you think scientists would have made so many mistakes if they had prayed before making decisions, if they had humbly asked God for His light ? No. God would have enlightened them, and they would have been able to foresee the inconveniences and dangers of such and such an organization.

The Essential Is Forgotten

When cases of epidemic, illness and plague such as an invasion of insects arise, people should begin praying as they once did. If faith were alive and men united to God, we would not have to use all these chemical products in many instances. At any rate, they would be put to better use. Heads of State and Religious Authorities would ask for general prayers to ward off these misfortunes, which are nothing but chastisements from God.

Man has a continual need for God in the spiritual order, but in the human order as well. What dead-end situations today's world is facing ! All kinds of organizations have been created, but with what practical results ? Very few. Wars go on and even increase. Thousands of people still die of starvation every year, while elsewhere shameless wasting accumulates. Those who govern do not want to admit it, but they have no way out. They cannot manage to resolve their difficulties that are increasing day by day. Why ? **Because they do not ask God for His help and light.** If Heads of State got

down on their knees and convinced their people to do likewise, to ask the Good Lord for His forgiveness and His grace, we would see extraordinary things taking place on earth. God would perform miracles for mankind. But in his pride, man refuses to do the little that God is asking for. Thus, because of this pride, the devil—and therefore misfortune—reigns over the world.

To Have God Is to Have Everything

We are well aware of our needs and the even greater needs a great number of our brothers find themselves in. We would like to relieve these needs, but are we truly convinced that **without God we can do nothing ?** If we are, our life will be a constant prayer. We will feel the need to pray always, just as the body is always breathing.

God is the source of all good. The person who possesses Him wants for nothing. That is why Saint Francis of Assisi constantly repeated in the course of one of his ecstasies: **«My God and my All.»** What can we be missing when we possess God ? On the other hand, we have nothing if we do not have God. That is why **we should have no greater ambition on earth than to conquer the favor of God.**

How will we obtain His favor ? By our charity, our spirit of sacrifice, our constant prayer and application to please God in all things. When Leon Bloy said, «There is only one sadness, that of not being Saints,» he was very right. In reality, that is the only misfortune.

But the world's mentality is so far removed from this conception ! Far from seeking God's friendship, people seek the friendship of the great of this world. They covet honors, wealth and pleasure. All that is nothing ! Within our reach we have the most desirable objective that exists, THE FAVOR OF GOD, and we don't covet it. We don't seek it because we have not understood the grandeur and immensity of this privilege.

Never will we repeat it enough: we can desire nothing greater here below than the favor of God, because if we have God with us, we can draw from His infinite treasure.

Our Dependence Is Absolute

Let us ask God for the grace to become aware of this great reality. It's a matter of our own personal interest. The day a soul understands that there is nothing important on earth but to conquer the Heart of God, the day it understands that without Him it can do nothing truly worthwhile, **its life is transformed**—its life becomes a perpetual cry towards God. This soul cannot help praying, because it feels that it needs God's almighty help in every circumstance.

How can you know at each instant what attitude to take, what to say and what not to say, what to do and what not to do ? Who can dictate correct behavior to us if not God, by the light He gives to the soul ? Without this light we can only commit errors.

When we realize, dear brothers and sisters, how dependent we are upon God, how dependent we are upon His grace, our prayer will become instinctive, as it were. When that day comes, we will experience God's assistance. Let us make our little effort to obtain this outstanding favor. Let us humble ourselves before God, enter into ourselves before every action and say, «My God, guide me. Show me what to do. My God, prevent me from making blunders. Inspire me. Show me what pleases You the most and please give me the strength to accomplish it for Your love.»

Do you think God can turn a deaf ear to such prayers ? Never !

Man would like to be sufficient unto himself. What pride ! «Without Me, you can do nothing,»[1] said Jesus. This is the infallible truth of the Gospel. Left to ourselves, we can do nothing inspired by true wisdom. But if we humbly ask God to guide us, our behavior will become imprinted with divine wisdom.

May Jesus and His Most Holy Mother deign to convince us all very profoundly that without God we can do nothing worthwhile, even in the human order.

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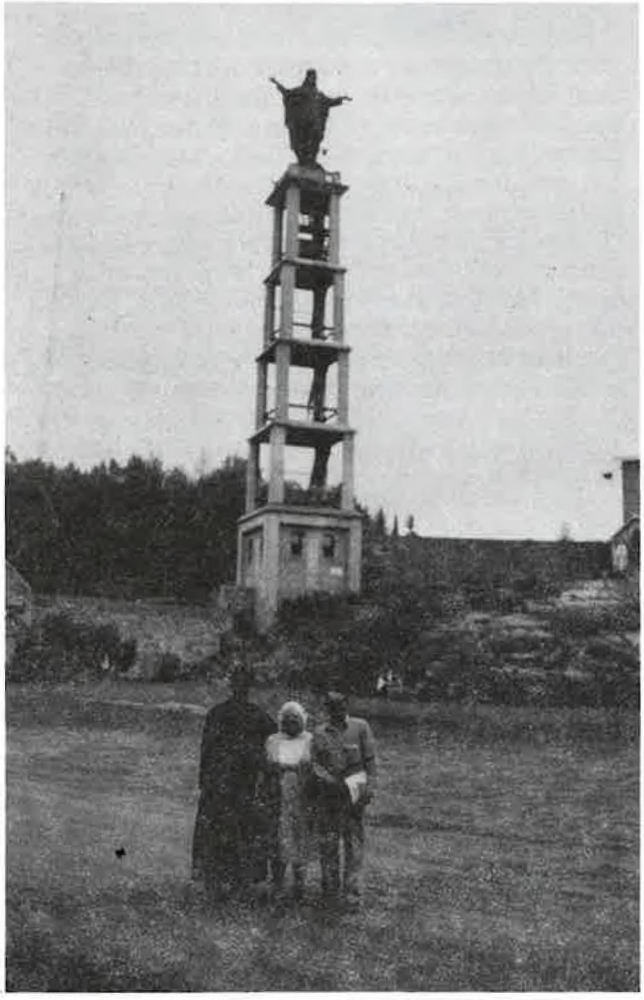
1. Jn. 15:5.

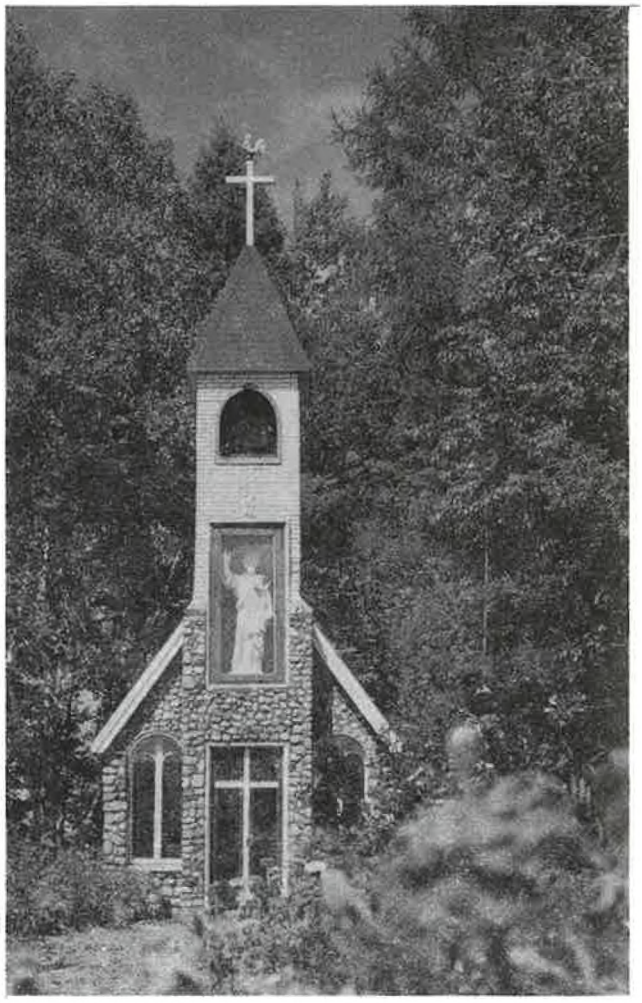
Excerpts from a conference given at St. Jovite, Quebec.

Father John drops by to inspect the remodeling the Brothers have been doing at a property owned by the Apostles near St. Jovite.

The summer of 1995 Reginald Strasbourg of Cheneville, Quebec, Father John and Father Dan enjoy some time and conversation together. He gave me a bottle of some of his delicious homemade wine!



Labor Day, Sept. 6, 1993, at St. Jovite, prophet Alfred Lang and his wife with Father Dan. Father John, in the book *THOU ART PETER*, is the pope designated by the design: "De Labore Solis" (Of the Labor of the Sun).



Chapel of the Keys of St. Peter behind the brothers' monastery at St. Jovite. Your editor has offered several Traditional Latin Masses on the special altar in this little chapel.

Father John Gregory XVII and Father Pierre, O.D.M., at an Apostles' property in upstate New York.

Father John with a privileged little girl and her mother in Malone, New York.

Father Timothy, O.D.M., Mr. Peter Liska, and Father Robert, O.D.M., on the occasion of Peter's Confirmation at the Monastery of the Magnificat of the Mother of God in St. Jovite.

Steve Jones and his mother Vivian Jones at the Doug Jones sawmill in Grand Junction, Colorado, in the Spring of 1995.

Two delightful young persons from Banks, Oregon, enjoying a beautiful summer day in Westcliffe. Look at the lovely Sangre de Cristo Mountains in the background.

Camp St. Malo, Archdiocese of Denver retreat center, near Estes Park, Colorado.

On a mountainside just west of Westcliffe, an angel has the trumpet to its lips. See Chapter 8 of the Apocalypse!

Christmas crib at Immaculate Heart of Mary Church in Pueblo, Colorado.

Chapel at St. Anne des Monts (I think), a mission of the Apostles of Infinite Love, in downtown Montreal.

Father Jean Marie, O.D.M. (Cardinal Bishop), confirmed our dear friend and brother, Mr. Peter Liska, at St. Jovite in the summer of 1995.

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